2:Iliff Y-5 (ca.1901) 1954 NT14 Plateau Yumans NT14
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crawl, lacking the strength to stand erect and walk. When killed, a snake loses its spirit. Where else can it go but into the child? However, this baby's legs showed no signs of weakness.

Childhood days would be pleasant for this little girl. There was no "nap time" nor "meal time" for Havasupai children. They played until they tumbled over asleep, awakened when they felt like it. If they were not around when the pot of stew was taken from the fire, they filled their stomachs when they came home.

Children and grownups played together, and the stream was their playground. The little folks darted through the water as guiltless of clothing and as agile as small brown fish. The women frolicked, laughing and screaming, somewhat hindered by their long underslips, but missing none of the fun, while the men, enjoying more freedom in this sport as in other activities, wore only loincloths. They loved nothing better than to take a burro into a deep pool, piling children on his back until they submerged him to his nose. They would tip him over backward, holding him under much too long for his comfort, shouting with laughter when he came up sucking air into his lungs noisily and painfully. Yet the burro seemed to enjoy these bouts, entering the water willingly if not eagerly.

The intelligence used by the parents in training their children would set a worthy example for any race. A mother did not scold. Instead she taught her small daughter to play grownup, to weave baskets, sweep the floor, carry water and make fiber brooms. This training prepared the child to care for a home of her own. But, wisely, this training went beyond material things, for the little girl was also taught to be kind to her husband's people. This early training was responsible, I think, for the harmony with which those related by marriage worked and played together.

Young boys must rise while it was "little light" and run swiftly toward the rising sun. This prepared them for the hunt and made them swift in capturing the enemy. They were indoctrinated in the ritual of the hunt which involved many superstitions and taboos. To ensure success, prayers must be offered at smokes or hunting

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shrines—appropriate pictographs on walls or stone. The ashes of deer droppings, sprinkled at specified times and places, made success more certain.

Physical punishment was seldom inflicted on a child. In all my experience I never saw an Indian parent strike a child. A whipped child loses courage, they said, and his soul withers and dwindles away until he dies, for the soul of a child is a tender thing and easily hurt.

However, the case of old Captain Burro was utterly at variance with this gentle philosophy. He seldom appeared at the school, spending his time among the villagers, where, as a rule, he was ignored or subjected to rude jesting. When a small boy he may have been an incorrigible thief or liar or he may have defied tribal superstitions or taboos for he had been subjected to the *jelka* punishment, and the ignominy of it went with him through life. One can well believe that this savage punishment would shrivel a child's soul, for the excrement of animals was used to make a smudge, over which the boy's head was held until he was limp from suffocation. It was not the physical torture that marked his soul, but the revolting form in which it was administered, accompanied by taunts and jeers. This he could not live down, nor could he escape the brand of liar and thief it put upon him. The bitter ridicule of men who loved nothing so well as a jest at another's expense would follow him until death.

His "withered soul" reminded me of Lily's crippled hand, and the Walapai's ridicule. The Indians had not learned to tolerate with sympathy those who did not conform to the established pattern, socially or physically.

Most beautiful of all, to me, was the instruction to children regarding the care of the aged. "When your grandparents are old and blind, lead them gently where they want to go. Break off chunks of the good corn bread baked in the ashes, and put them into their mouths. If they have no teeth, feed them the warm corn mush." I never saw any evidence that the old and helpless were neglected or turned out to die, as was so often

881 343 a few tasks for her mother, she retires to this bed, sitting or lying on it most of the time during four days and nights. The rocks stay hot overnight and are reheated each morning. At her mother's bidding, a girl rises frequently during the day to carry wood or water, or to do some other work so that she will not become a lazy wife.

881 887 869 In former times, an old woman, often a girl's grandmother, sat beside her throughout the night singing and talking to keep the girl awake. "Don't be lazy," the old woman admonished. "When you marry, work hard and be a good wife and mother." At present, a girl is permitted to sleep part of the night.

Taboos

881 262 [263] During this and subsequent menstrual periods, a girl refrains from eating meat, which would cause her face to wrinkle and her teeth to wear out prematurely. Although Spier (1928, 326) states that salt is not taboo, present informants say it must be used very sparingly. Otherwise, a girl while menstruating may eat much the same as usual, except that soft foods and liquids are preferable for her, and she should eat small amounts. Some foods considered appropriate in former times were corn mush, ellë (unidentified) mush, black sunflower seed paste, opuntia pears, and dried soapweed pears.

881 [237] [531] Scratching with the fingernails would leave raised marks or scars on the skin, so girls formerly used a deer tibia painted with red, black, and white designs, said to be without significance. Or she might make use of any stick close at hand. At the present time, sticks appear to be used exclusively. These are undecorated. In 1951, a Havasupai girl, while visiting an abandoned storage cist with this investigator, found a stick tucked into a crack under an overhanging rock. The stick, identified without prompting as a puberty scratching stick, was about 8 in. long, 1/2 in. wide, and 1/4 in. thick. It was undecorated and unsmoothed except for one slightly rounded end which probably had been abraded with a stone. The only stick observed in use, however, was any one which happened to be at hand.

[838] [842] [841] Sexual intercourse is prohibited during menstruation. As one informant phrased it, if this taboo is broken "you will be pregnant right there." Infraction would result in this penalty for either premarital or postmarital intercourse during menstruation, and for intercourse during the menstrual flow following childbirth.

[852] [826] If a girl at puberty is thin, a fat woman "stands on the girl's back" so she too will become attractively plump. In practice, a fat woman places one foot on a girl's back, exerting but little pressure. In one instance a girl's father is known to have performed this role.